AN ACCOUNT OF THE SEVERAL RELIGIOUS SOCIETIES

IN

PORTSMOUTH,

NEW-HAMPSHIRE,

FROM THEIR FIRST ESTABLISHMENT,

AND OF

THE MINISTERS

OF EACH, TO THE FIRST OF JANUARY, 1805.

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Religious Societies
of
Portsmouth, N. H.

By Timothy Alden, jr.
1808

ALDEN'S ACCOUNT

OF THE SEVERAL

RELIGIOUS SOCIETIES IN PORTSMOUTH.

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PORTSMOUTH.

It is a subject of regret, that the first volume of the Portsmouth town records has not been preserved. The second, after exhibiting a few extracts from the former, commences with the transactions of the year 1652. It is considerably mutilated with age, and ought, ere now, to have been transcribed. Nothing is to be found in it, from which we can learn who were employed, as preachers of the gospel, in this place, which was first settled by Europeans in 1623, prior to Richard Gibson.

A grant was made, by the ancient inhabitants of the lower end of Pascataqua, of fifty acres of land for a glebe, on the 25th of May, 1640. From the instrument,* by which this sequestration was effected, it appears that a parsonage house and chapel† were already erected on the premises, and that the

* Town records.

† Appendix, note A.

the people had chosen Mr. Richard Gibson for "their first parson."

"He‡ was sent from England, as minister to a fishing plantation, belonging to one Trelawney. He was wholly addicted to the hierarchy and discipline of England, and exercised his ministerial function, according to the ritual. He was summoned before the court, at Boston, for scandalizing the government there and denying their title; but, upon his submission, they discharged him without fine or punishment, being a stranger and about to depart the country."

The inhabitants of Portsmouth, having been left, in 1638, by the widow, who was the executrix of Mason, the original proprietor, to shift for themselves, were, for several years, under a government of their own formation, as were those of Dover and Exeter, respectively; but, in April, 1641, these petty republicks put themselves under the jurisdiction of Massachusetts. It was, probably, about this time, or soon after, that Gibson took his departure.

"In December,§ 1642, those of the lower part of Pascataqua invited Mr. James Parker, of Weymouth, [near Boston] a godly man, to be their minister. He by advising with divers of the magistrates and elders accepted the call and went and taught among them, this winter, and it pleased God to give great success to his labours, so as above forty of them, whereof the most had been very profane, and some of them professed enemies to the way of our churches, wrote to the magistrates and elders, acknowledging the sinful course they had lived in, and bewailing the same, and blessing God for calling them out of it, and earnestly desiring that Mr. Parker might be settled among them. Most of them fell back again, in time embracing this present world."

Doctor Belknap asserts, that he had been a deputy in Massachusetts, that he was a scholar, and that, after leaving Portsmouth, he removed to Barbadoes and settled there.

At a town-meeting,* 11 April, 1655, the inhabitants "generally acknowledged themselves willing" that Mr. Browne

‡ Belknap's New-Hampshire.
§ Winthrop's Journal.
* Town records.

Browne should continue their minister, as he had been, if he were so pleased. Whence he came, how long he tarried, and whither he went is not known.

At a town-meeting,* 27 October, 1656, it was voted to send to Mr. Samuel Dudley, son of the deputy governour, with whom the selectmen† agreed, on the 10 of the following month, to be their minister, to come the next spring, and to have fourscore pounds a year. He settled in Exeter, where he died, in 1683, at the age of 77.

The selectmen‡ sent Henry Sherburne, 7 September, 1657, to a Mr. Woster,§ with a call from the inhabitants of Portsmouth to be their minister, in case they and he should agree, he giving them a visit. Whether he came, or not, does not appear.

Although several candidates were successively employed in this town; yet no one was ordained, till almost fifty years, from the time of its first settlement, were elapsed. Of the temporary preachers, already mentioned, Gibson‖ was the only one, who followed the ritual of the English church.

The selectmen,¶ Brian Pendleton, John Cutt, Richard Cutt, William Seavey, and Henry Sherburne were empowered by the town, 27 August, 1657, to build a new meeting house. This was, accordingly, erected on the rise of land a few paces to the southward of Pickerin's mill dam, and, in 1664, it was furnished with a bell. In 1660, Richard Cutt was chosen by the selectmen to superintend the work of transforming the old meeting-house, which, in 1640, was called a chapel, into a dwelling-house for the use of the minister.

The

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* Town records.

† Called *townsmen* frequently at that period.

‡ Town records.

§ So written in the town records.

‖ Langdon in reply to Ogden.

¶ Town records.

The reverend Joshua Moodey,* the first, who was ordai in Portsmouth, is supposed to have begun his labours here, early in 1658. He was then supported by eighty-six subscribers. There was a formal vote of the town, 5 March, 1660, for his regular establishment in the ministry. A church, however, was not gathered, in this place, till the year 1671; though Mr. Moodey appears to have preached here statedly from the time of his first coming. This part of the country owed much to the talents, the christian example, and the pastoral fidelity and zeal of this distinguished character. His account of gathering and carrying on the church of Christ in Portsmouth, which is written in a fair hand, will, no doubt, be more acceptable, than any abridgment of it, which the author of this compilation can offer. It has therefore been copied from his records and is here subjoined.

"Portsmouth, N. E. anno 1671. After many serious endeavours, which had been used by the then minister of the place, since the pastor of the church there, in publick, and by several of the inhabitants in private, the Lord, without whose presence and blessing man builds but in vain, was pleased, at length, to lay the foundation of an house for himself in this place, of the beginning and progress whereof here follows a brief but true account."

"In the winter time of the foregoing year, viz. 1670, there were several meetings together of the minister with several of the inhabitants, who were members of other congregations in the country, and by providence settled inhabitants in Portsmouth, to discourse and confer about that great work and necessary duty of entering into church fellowship, that themselves might enjoy all the ordinances of the Lord's house and their little ones also might be laid near God's altars and brought up under the instruction and discipline of his house. Nor could they, that were members of other churches, any longer satisfy themselves to live without the enjoyment of these edifying and strengthening ordinances, that their souls had, in some measure, formerly tasted the good of, though now, for some years, been kept from. Others also well affected to the work professed their longings after those fat and marrowed things

* So spelled by him.

things in God's house, and their readiness to join with them in helping to build, if they should be found fit for the same."

"Hereupon, several assembled in private, and sought the Lord by fasting* and prayer, that he would discover to us a right way, there being many fears and discouragements before us, for ourselves and our little ones, and we hope we may say he was entreated of us, as the event hath in some measure, blessed be his name, made manifest."

"It was agreed that those, which were in full communion with other congregations abroad, should acquaint the respective churches, to which they did belong, with the motion on foot, and desire their advice, approbation, countenance, and prayers therein, which was accordingly done."

"There was a meeting appointed in a private house, wherein all, that had given in their names for the work, were to assemble and to read each to other a reason of the hope, that was in them, by giving account of their knowledge and experience, that so they might be satisfied one in another, and be capable of joining together as members of the same body. Several days were spent in this exercise, to the mutual refreshing and endearing of the speaker, and to the awakening and warning of others of the neighbours that were, as they had liberty to be, present at these exercises."

"In fine, there was another meeting to inquire whether all, that had made relations, were so satisfied one in another, as to their relations and conversations, as that they could with freedom of spirit join in a body together, and unite in the same society, according to the rules of Christ. What ground of scruple lay upon the spirits of any, with reference to one or other of the forementioned company, was lovingly and plainly propounded, and satisfaction was ingenuously tendered on the one party and accepted by the other. Furthermore, we did discourse of and discover our apprehensions and persuasions concerning the order and discipline of the house of God. And there was a unanimous consent unto what had been publickly delivered in many sermons in the latter end of the year 1670, and the beginning of the year 1671, from Ezekiel xliii. 10, 11, 12, about the laws, ordinances, and forms of the house, with the goings out thereof and the comings in thereof. Of

* Ezra viii. 21, 22, 23.

Of such high concernment did and do we account it to be for peace and edification of the whole, that both pastor and people should in these matters, at least for the substance, and as near as may be in mere circumstantials also, speak the same things."

"Hereupon, there were some appointed to acquaint the civil authority, according to the law of the country, with what was thought on among us, that by the good liking and encouragement of the same, we might make an orderly and comfortable proceedure in the work before us. Which being done, several churches were sent to and entreated to send their elders and messengers upon the ———, which was appointed for the gathering of the church and ordination of officers therein. The church of Cambridge was sent to, because the pastor did belong to that church. They brought his dismission. Also the church of Ipswich, Rowley, and Hampton. They met accordingly, and governour Leverett came also."

"He that was appointed pastor preached in the morning out of Ezekiel xlviii. ult. After sermon some intermission was made, and, on their meeting again, the pastor with all those, who were to be the beginners of the new church, made their relations, and those, who were members of other churches, had their dismissions, and all made their relations whether members or non-members, and they were approved of by the messengers of churches and embodied into a church by an explicit covenant. Then the pastor was ordained after the unanimous vote of the church for choice of him and liberty given to all the congregation to object, if they had aught to say. He was ordained by several of the elders at the desire of the church, Mr. Cabot giving him his charge, and Mr. Wheelwright the right hand of fellowship. Then the pastor ordained Samuel Haines deacon, with imposition of hand and prayer. A psalm was sung and the congregation dismissed by the pastor with a prayer and blessing."

"The church covenant that those, who first embodied, did on that day publickly and solemnly enter into."

"We do this day solemnly and publickly, in the presence of God and his people, avouch the one only living and true God, Father, Son, and Spirit, to be our God, and his word or revealed will to be our rule, and do with ourselves give up our

our children to be the Lord's. We do also professedly and heartily subject ourselves to Jesus Christ, as the head of his church, and do covenant and promise that we will submit ourselves to the government of Christ in this particular church, according to the laws of his house, that we will watch over our brethren and be watched over by them, according to rule, and that we will in all things so demean ourselves towards our pastor and fellow members, as also towards all others, as becomes the gospel, that the Lord may dwell among us and bless us, and we may be a peculiar people—to his service and glory. And all this we promise by the help of Jesus Christ, and in his name, looking up to him for his assistance, as being of ourselves capable of doing nothing. Subscribed by Joshua Moodey, John Cutt, Richard Cutt, Elias Stileman, Richard Martyn, Samuel Haines, James Pendleton, John Fletcher, and John Tucker."

In 1684, while lieutenant governour Cranfield was at the head of the province, a very extraordinary kind of persecution, for this part of the world, took place. Mr. Moodey had distinguished himself by his independent and faithful manner of preaching and the strictness of his church discipline. The following anecdote* is given in brief; but shows something of the man.

A Scotch ketch had been seized and carried out of the harbour, by night, the owner of which, G***** J******, a member of the church, swore, upon trial, that he had not had a hand in sending her away, and that he knew nothing about it; but, the circumstances were such, there were strong suspicions that he had perjured himself. He found means, however, to settle the matter with Cranfield, so that "he forgave him all;" but Mr. Moodey judged it necessary, notwithstanding what the governour had done, to do something to vindicate the honour of his church. He preached a sermon "upon swearing and the evil of false swearing," had several church meetings, called the offender to account, and, at length, brought him to a publick confession. This proceeding, on the part of Moodey, irritated Cranfield to the highest degree. In order to have opportunity to let off the artillery of his vengeance upon the persevering and conscientious pastor, he was determined to put the uniformity act into operation; the consequence

* Drawn from Moodey's records.

sequence of which was, that Mr. Moodey was indicted, 5 February, 1684, and was imprisoned for thirteen weeks. The following statement is in his own language.

"The pastor was indicted by governour Cranfield for refusing to administer the sacrament of the Lord's supper unto him, after the way of the church of England, and because he had often administered it after another way. He pleaded liberty of conscience, allowed by the commission, but was impleaded by Joseph Raynes, king's attorney, and was sent to prison, where he continued thirteen weeks, and then, by the intercession of some friends, was dismissed with a charge to preach no more on penalty of further imprisonment. The persecution being personal, and his mouth utterly stopped, while the other ministers in the province were undisturbed, and there being a door opened to preach elsewhere, it was thought adviseable for him to take up with a call to the old church in Boston, where he continued preaching till the year 1692, and then by advice of a council, he returned to Portsmouth again in the beginning of the year 1693. The judge of the court was [captain of the fort] Walter Barefoot, the justices Mr. Fryer, Peter Coffin, Thomas Edgerly, Henry Green, and Henry Robey. Overnight, four of the six dissented from his imprisonment; but, before next morning, Peter Coffin, being hectored by Cranfield, drew off Robey and Green. Only Mr. Fryer and Edgerly refused to consent, but by the major part he was committed. Not long after, Green repented and made his acknowledgment to the pastor, who frankly forgave him. Robey was excommunicated out of Hampton church for a common drunkard, and died excommunicate, and was by his friends thrown into a hole, near his house, for fear of an arrest of his carcase. Barefoot fell into a languishing distemper, whereof he died. Coffin was taken by the Indians and his house and mills burnt, himself not slain but dismissed. The Lord give him repentance, though no sign of it have appeared. Psalm ix. 16."

"The church was often visited by the pastor, in this interval, and kept up their private meetings and fasts, and so held together, though some removed, and others were taken away by death."*

After the departure of Cranfield, messengers were, several times,

* Moodey's records, in the hands of Rev. Dr. Buckminster.

times, sent from Portsmouth to Boston to treat with Mr. Moodey about his return. Copies of the letters, which passed between him and the selectmen upon this subject, are preserved in our town records, from which it appears that the affection between him and the people of his former charge was mutually retained. Some difficulty, however, seems to have subsisted in his mind, so that he thought it adviseable not to leave Boston without the recommendation of a council. He was, accordingly, urgent that the church at Portsmouth should concur in a measure, which he considered as important. The people, for what reason it is uncertain, did not second his proposal, and at length, as Mr. Moodey made it a sine qua non, relinquished the expectation of his return.

During Mr. Moodey's absence, one Gilbert Laurey preached at Portsmouth for a season. John Cotton, son of Seaborn Cotton, who afterwards succeeded his father in the ministry at Hampton, was invited to settle in this place and take the oversight of the flock; but he* advised that further application should be made to Mr. Moodey, who, in the beginning of 1693, by recommendation of an ecclesiastical council, previously obtained, resumed his pastoral charge over a people, by whom he had been greatly esteemed, and with whom he spent the remainder of his days in usefulness, harmony, and love.

Joshua Moodey was born in England, as is supposed, and was brought to this country when very young. His father,† William Moodey, was one of the early settlers of Newbury, and lived on a place about a mile to the southward of Rev. Mr. Popkin's meeting house. Joshua Moodey was graduated, at Harvard College, in 1653. From the catalogue it appears that he was one of the fellows of his alma mater, and Belknap‡ asserts that he was invited, upon the death of president Rogers, which happened, in 1684, to take the oversight of the College, which he modestly declined.

Being on a visit to Boston, he died, after a short illness, on the sabbath, 4 July, 1697, in the 65 year of his age. Doctor Cotton Mather preached his funeral sermon from these words, "Looking steadfastly on him, they saw his face, as it had

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* Town records.

† Letter from Rev. Silas Moodey, of Arundel, to the author. App. note B.

‡ Hist. New-Hampshire.

had been the face of an angel." His eulogist calls him *that man of God. Quam multa quam paucis!* He gives him a very excellent character to which* the reader is referred, as the limits of this compilation would be too much extended by quoting it entire.

The list of Mr. Moodey's baptisms amounts to one hundred and ten only. The number of communicants, which had been admitted into the church at Portsmouth, previous to 1697, is one hundred and sixty.

One work, of which Mr. Moodey was the author, was printed at Boston by Richard Pierce, in 1685, 12mo. p. 169. It is entitled "A practical discourse concerning the choice benefit of communion with God in his house, witnessed unto by the experience of saints as the best improvement of time, being the sum of several sermons on Psalm 84, 10, preached at Boston, on lecture days." This little volume is accompanied with a preparatory address, to the reader, by Rev. James Allen, which gives it a handsome and just encomium. What other works he published is not known.

The *ninety-third volume* of Mr. Moodey's manuscript sermons, the last of which is numbered 4070, and dated, 30 September, 1688, is in possession of the author of this account; and, likewise, a copy of a very solemn *exhortation*, delivered by this noted divine, 6 March, 1686, before the execution of a malefactor, who had been convicted of murder. This copy is supposed to be in the hand writing of John Templestone, to whom it belonged, in 1687.

The settlers of Strawberry Bank, as the town plat of Portsmouth, especially that part of it comprising and in the vicinity of Church Hill, was originally called; of Great Island, or Newcastle; of Sandy Beach, a part of Rye; of Sagamore, or Witch Creek; and of Greenland† used to resort to the Bank, or Portsmouth, for publick worship till about the last of the seventeenth century.

Rev. Nathanael Rogers was ordained in this place, 3 May, 1699. He was a descendant from John Rogers, who suffered martyrdom in the reign of queen Mary, and inherited so much of the spirit and talents of his renowned ancestor, that his labours in this part of the vineyard, like those of his learned

* Magnalia. † App. note C.

learned and pious predecessor, were abundantly blessed by the great Head of the church.

An unhappy division, as it gave rise to considerable animosity, originated among the inhabitants of Portsmouth, in 1712. At that time, it was thought expedient to build a new meetinghouse; and, as the northern part of the town was then become populous, it seemed reasonable that it should be fixed in a situation more central, than was the antient one, at Pickerin's dam. It is said that the people at the south end were willing that the new meeting house should have been erected on the spot where Mr. Joseph Haven's house now stands, or on the rise of ground nigh it. This, however, was too far from the north end to meet the ideas of the inhabitants in that quarter. They had determined upon the northeastern corner of the twelve acre lot, reserved as part of the glebe, for building the new house of worship. The tradition is, as handed down by some, that the people of Greenland,* who were desirous of a separation from Portsmouth, were induced to come forward, in a spirited manner, to aid in carrying the vote of the town agreeably to the wishes of the north end, and that those, whom they thus befriended, were, in their turn, to assist in making Greenland a separate corporation. The point was gained, and Greenland experienced the kindness, which tradition says had been promised.

The author of this compilation has been told that, although the minister and a majority of the town were in favour of repairing to the new house, when completed, for publick worship, yet a majority of the antient church was in the opposition. If this were a fact, it is probable that some of them were so far advanced in life, or otherwise so infirm, as not to be able to attend in the sanctuary; because there is a regular vote of the church, in the records kept by Mr. Rogers, dated 7 January, 1713, authorising and directing him, on "the next sabbath come se'nnight, to preach in the new meeting house, and to continue preaching there, as formerly at the old meeting, and to perform all other offices, which appertain to his function."

The people, at the south end, appear to have much resented

* Newcastle, to which Rye was attached, was set off several years before.

ed the proceedings of the major part. At a general town meeting 9 September, 1713, captain John Pickerin, who was warm in the cause of the south end, was chosen moderator. After passing two votes, it is said, disorders arose and the justices dissolved the meeting; yet Pickerin put a number of things to vote, which were carried; such as, that* the old meeting house shall continue town meeting house forever, and, when too much decayed with age to be repaired, that a new one shall be erected in its place; that the glebe land formerly given by the town for the use of the ministry shall wholly remain to the benefit of the minister, who shall officiate in said house; that a committee shall wait upon Mr. Rogers to see if it be his pleasure to continue preaching at the old meeting house, during his abode in the town, if not, that the said committee shall provide an able minister, for the said place of worship, and agree with him for his salary, which agreement, so made, shall be ratified and fulfilled by the town, &c.

It is hardly probable that there would have been such an unhappy misunderstanding in the town, were it not for the advantage, which, as some thought *unfairly*, the north end gained over the south, relative to the glebe. However, it is certain the patronage of the glebe, or the right of presentation, according to the original grant, was to be in the "parishion-"ers, or greater part of them, forever;" so that, if the vote for placing the new meeting house, on the spot, where it now stands, were in all respects fairly obtained, the inhabitants, at the south end of the town, had no reason to complain, seeing they chose to forego the privilege of their part of the glebe† rather than be under the necessity of walking a few rods further to attend publick worship.

When Mr. Emerson came to preach in the old meeting house, it gave dissatisfaction to Mr. Rogers and his church, insomuch that they made attempts for calling a council to advise upon the subject. Whether any council ever met and, if it did, what was the result, is unknown.

The reverend Nathanael Rogers‡ was son of John Rogers, president

* Town records.

† This glebe land, which would now be of great value, was mostly disposed of, at long leases, many years ago, for a trifling consideration.

‡ App. note D.

president of Harvard College, and was born at Ipswich, 22 February, 1669. He was graduated at Cambridge, in 1687, and died, 3 October, 1723, and was interred, as was his successor also, in the ancient burial ground, usually called the *Point of Graves.* The slate, which was let into his monumental stone, and upon which his epitaph was written, is not to be found. The late president Stiles, when a preacher in this town, copied off the inscription, which by that mean, has been preserved and is here subjoined, as the best eulogium in the power of the compiler to offer the Historical Society.

Hic sepelitur reverendus Nathanael Rogers, A. M.
Jesu Christi minister fidelis;
prosapiâ studiis evangeliis devotâ
oriundus;
ingenio, eruditione, integritate,
moribusque suavissimis
valde ornatus;
benevolentiæ, fidei, pietatis
exemplar illustre;
theologiæ consultissimus;
concionator præclarus
ecclesiæ pastor vigilantissimus;
natus est Ipsvici, 7 mo. kalendas Martii,
MDCLXIX.
In Jesu sinum efflavit animam
5to. nonas Octobris,
MDCCXXIII.
וכל צדיק לברכה ;

Mr. Rogers kept a record of his baptisms, admissions into the church, and marriages; but, as some part has been lost, the number of neither can be determined. He was repeatedly solicited to publish some of his sermons, but ever declined.

The reverend Jabez Fitch succeeded Mr. Rogers. His church records, if he kept any, are supposed to be lost. The time of his installation is unknown.

Being a resident* at Cambridge, he was invited, in the latter part of 1702, by the antient parish of Ipswich, to settle as colleague

* Letter from Reverend Levi Frisbie to the author.

colleague with reverend John Rogers. He was, accordingly, ordained in the course of the following year.

On the 13 of December, 1723, soon after the vacancy at Portsmouth, he withdrew* from his pastoral office at Ipswich, on account of the incompetency of his support, and was probably established here, in a short time after. The people of his former charge were displeased at his leaving them; yet, such appears to have been their regard, they repeatedly exerted themselves for his return. It is not certain that his removal was ever sanctioned by the voice of an ecclesiastical council. Pecuniary differences, between him and the people of Ipswich, were not finally adjusted till 22 September, 1726, and then by way of arbitration.

See Records in my hands.

He was born† at Norwich in Connecticut, in April, 1672, and was the fourth son. by a second marriage, of reverend James Fitch. He was graduated at Harvard College, in 1694, and was both a tutor and a fellow of that seminary. From this circumstance it may be conjectured that he was a gentleman of distinguished talents and learning; and, especially, as he was called to a settlement at Ipswich, which, at that period, was one of the principal parishes in the country, and had been furnished with a series of ministers of the first reputation. He died of a nervous fever, 22 November, 1746, in the 75 year of his age, after a pious and useful ministry in Portsmouth of more than 20 years' continuance.

He had a taste for historical researches and made a collection of facts, relative to New-Hampshire, of which doctor Belknap availed himself, when writing upon this state, and for which he has given credit.

Four sermons are extant, which Mr. Fitch published while at Portsmouth. The first, from Psalm xxviii. 5. was occasioned by the great earthquake, which happened, 29 October, 1727. The second was preached in Gosport, on one of the Isles of Shoals, 26 July, 1732, at the ordination of reverend John Tucke, from these words, "I will make you fishers of men;" Matthew, iv. 19. The other two, from Jeremiah xiv. 8, 9. were designed to lead people to a religious improvement of the *throat distemper*, which prevailed in 1735 and 6. He also published an account of that fatal disorder, as it appeared,

* See note in the preceding page. † App. note E.

peared, in Newhampshire, for fourteen months prior to 26 July, 1736.

The north Parish, 6 November, 1745, invited Mr. Samuel Langdon, he having been the grammar school master in Portsmouth, to assist Mr. Fitch. It was stipulated that he should have liberty to continue his school, so long as the aged minister should be able to perform the duties of his station, and then become his successor in office.

Mr. Langdon was not ordained till 4 February, 1747. At this time the number of communicants, in the church committed to his care, exceeded one hundred and sixty.

Being invited to take the oversight of Harvard College, his ministry in this town ceased, 9 October, 1774. In 1780, he resigned the presidency of that institution and, once more, entered on the milder task of teaching a church of Christ. He was installed at Hamptonfalls, 18 January, 1781. His extensive knowledge, hospitality, patriotism, and piety secured to him, in this calm retreat, the affection and respect of the people of his charge and of his numerous acquaintance. He departed this life, 29 November, 1797, having nearly completed the 75 year of his age.

He was a native* of Boston and became a graduate of Harvard College, in 1740. He received the degree of doctor of divinity from the university of Aberdeen, in Scotland, and was a member of the American Academy of Arts and Sciences.

The following is a list of the doctor's publications. Possibly some are omitted. 1. A sermon, from Jeremiah xxiii. 28, 29, delivered in Greenland, 3 November, 1756, at the ordination of the late reverend Samuel Macclintock, D. D. 2. Joy and gratitude to God for the long life of a good king and the conquest of Quebec, a thanksgiving sermon, preached at Portsmouth, 10 November, 1759, from the 13 first verses of Psalm xxi. 3. An impartial examination of Mr. Robert Sandeman's letters on Theron and Aspasio, printed in 1765. 4. A summary of christian faith and practice, drawn up, principally, in scripture language, printed in 1768. 5. A sermon, from Micah iv. 5. on the coincidence of natural with revealed religion, delivered at the Dudleian lecture, in Cambridge, 1 November, 1775. 6. A sermon, from 1 Thessalonians, ii. 13, preached

* App. note F.

preached in Dublin, New-Hampshire, at the ordination of reverend Edward Sprague, 12 November, 1777. 7. A sermon, from Ecclesiastes, vii. 1, delivered in Cambridge, 9 May, 1779, occasioned by the death of professor Winthrop. 8. A sermon from Deuteronomy, iv. 5, 6, 7, 8, preached at Concord, at the annual New-Hampshire election, 5 June, 1788. 9. Observations on the revelations of Jesus Christ to saint John. 8vo. p. 337, printed in 1791. 10. A discourse, from 1 Timothy, iii. 14, 15, delivered in Portsmouth, before the Piscataqua Association, 26 January, 1792. 11. Corrections of some great mistakes committed by reverend John Cosens Ogden, printed in 1792. 12. Remarks on the leading sentiments of reverend doctor Hopkins' system of doctrines, in a letter to a friend, printed in April, 1794. In 1761, colonel Joseph Blanchard and doctor Langdon, having taken great pains to prepare, published a map of New-Hampshire, which they inscribed to honourable Charles Townsend, esquire, his majesty's secretary at war and one of the privy council.

The late doctor Stiles* preached his first sermon in the north parish, 6 April, 1777, and agreed to remove to Portsmouth and carry on the work of the ministry, for one year, or till he should return to his flock in Newport. He, accordingly, on the 29 of May following, brought his family to this place, and staid till the summer of the next year, when he repaired to New-Haven, having been previously chosen president of Yale College. From the benefit of his instructions and example, and from the acquaintance, which the people formed with him, during his continuance here, his name will long be mentioned with respect, in this part of the country.

In 1776, reverend David Macclure, D. D. now settled at East Windsor, in Connecticut, had an invitation, which he did not accept, to take the pastoral care of this church and congregation.

Reverend Joseph Buckminster, D. D. was ordained, 27 January, 1779. The baptisms from that time to the present, amount to nearly eight hundred, and the admissions into his church, in the same period, to seventy-five. From the records of Samuel Penhallow, esquire, who has been clerk of the north church, ever since June, 1757, the number of baptisms, from

* Church records.

from that date to this, is sixteen hundred and sixty-seven, and the admissions one hundred and sixty-one.

Haines, Fletcher, Keais, and Morse were deacons, in this town, at an early period. Since the time of Mr. Rogers the following is a list of those, who have filled the office of deacon in the north church. Captain Tobias Langdon, Samuel Hart, Thomas Peirce, Thomas Peirce, son to the former, Samuel Sherburne, Samuel Penhallow, esquire, William Parker, esquire, father of the late bishop Parker of Boston, Daniel Lunt, Elisha Hill, Ammi Ruhamah Hall, and Job Harris. The two last and deacon Penhallow are still living.

The plate belonging to this church consists in six cups of antique form, dated 1705 ; a christening bason, dated 1714 ; a tankard, given, in 1764, by Mrs. Mary Gambling, widow of honourable Benjamin Gambling, esquire; and two large flagons, the silver for making which was given by Thomas Wibird, esquire, who died 12 November, 1765, in the 59 year of his age.*

SOUTH PARISH NOT INCORPORATED.

It has already been suggested that a part of the inhabitants of Portsmouth, at the time a majority repaired to the new, or north meeting house, in 1713, chose to continue the assembling of themselves together, for publick worship, at the antient building near Pickerin's dam.

Rev. John Emerson was invited, 24 May, 1703,† to settle in the ministry at Newcastle, where he was soon after ordained by reverend messieurs John Cotton, John Pike, and John Clark. In 1712, for what reasons the author of this work has not been able to ascertain, his pastoral relation was dissolved. Having, for some time, preached in the old meeting house, in Portsmouth, he was installed there, 28 March, 1715. Rev. Christopher Toppan,‡ in presence of reverend Caleb Cushing and Theophilus Cotton, gave him the customary charge.

Mr. Emerson was a native of Ipswich and received the honours of Harvard College, where he was educated, in 1689. He very providentially escaped‖ with his life, 27 June, the same

* North parish incorporated 1791. † Newcastle records.
‡ Emerson's records. ‖ Belknap's New-Hampshire.

same year, by declining, though strongly urged, to lodge at the house of major Waldron, in Dover, on the fatal night, when the Indians wreaked their vengeance on the unsuspecting inhabitants of that place. He crossed the Atlantick, in 1708, spent some time in the city of London, and was handsomely noticed by queen Ann. He died, on the 21 of June, 1732, in the 62 year of his age, and was interred in the Cotton burial ground.

The old meeting house was constantly used, during the life of Mr. Emerson ; but, soon after his death, was converted into a dwelling house. In 1731, the present south meeting house was built. After it was raised, Mr. Emerson made a prayer upon a stage, fixed in the frame for the occasion, and it is still recollected, by the aged, that he particularly gave thanks, that no accident had happened in preparing, and putting the frame together. This was the last publick exercise he performed.

During his ministry, in Portsmouth, he baptized seven hundred and sixty-two, and received into his church one hundred and twenty-four. Forty of these were added in course of a year after the great earthquake of 1727. Mr. Emerson took care to cherish a becoming remembrance of that alarming providence by preaching an occasional discourse, ever after, on the evening of the 29 of October. It is to be regretted that none of his sermons were published, as they would, no doubt, have done honour to his memory. He is said to have been an agreeable companion and a faithful preacher of the gospel.*

Rev. William Shurtleff was ordained at Newcastle, in 1712. He was invited, upon the death, to become the successor, of Mr. Emerson. He was, accordingly, installed in the south parish of Portsmouth, 21 February, 1733.

Mr. Shurtleff† was a native of Plymouth, in Massachusetts, and was numbered among the graduates of Harvard College, in 1707. He left this world for a better, 9 May, 1747. His remains, as were those of Mr. Strong, were deposited under the communion table of his church. No stone has been erected to his memory. His name, however, will long be mentioned with respect, for his uncommon meekness and patience under great trials and for distinguished piety as well, as pastoral fidelity. During his ministry in this place, he baptized more, than seven hundred, and admitted one hundred and

* App. note G. † App. note H.

and thirty communicants. He was a great friend and promoter of the revival of religion, which became so general about the time of 1742. In the course of this year, he had sixty-three added to his church.*

Mr. Shurtleff published, 1. A sermon, from Galatians ii. 2, which he preached in the parish of Rye in Newcastle, 14 September, 1726, at the ordination of reverend Nathanael Morril. 2. A sermon from Psalm cxvi. 3, 4, 5, delivered at Newcastle, 1 January, 1727, in commemoration of the sufferings, preservation, and deliverance of a company of mariners, some years before, shipwrecked on Boon Island; with an address to hon. John Wentworth, esq. 3. A sermon, from Revelations ii. 1, preached at North Hill, in Hampton, 31 October, 1739, at the ordination of reverend Nathanael Gookin. 4. A sermon, from Luke xxiii. 42, occasioned by the execution of Sarah Simpson and Penelope Kenny,† and in the hearing of the former, delivered 27 December, 1739. This sermon is preceded by an address to the reader, of which Mr. Fitch was the author. 5. A sermon, from Romans x. 1, preached in Boston, 18 September, 1741, at a monthly evening lecture. 6. An account of the revival of religion at Portsmouth, published in the 22 and 48 numbers of the Christian History for 1743.

After the decease of Mr. Shurtleff, several candidates were employed in the South Parish. Of those, who officiated the longest, were Mr. Samuel Moody, the late preceptor of Dummer Academy; the late John Phillips, LL.D. the munificent founder of the Academy at Exeter; and reverend Daniel Little, the late esteemed pastor of the church at Kennebunk, in the town of Wells.

Reverend Job Strong was ordained, 28 June, 1749. He was a native of Northampton‡, in Massachusetts, and was graduated at Yale College, in 1747. It is much to the honour of this young Melancthon, that he was one, of the two, particularly recommended§ by the pious David Brainerd to the commissioners at Boston, as a promising character for missionary

* Shurtleff's records.

† These were the first executions in the state of New-Hampshire.

‡ App. note I.

§ See Brainerd's Life.

sionary labours among the Indians. He sat out for Ohonoquaugo* the last of 1747; but, having reached Schoharie, he was taken unwell, and stopped four days' journey short of the place of destination. However, he spent about six months on this tour, and returned so full of the expectation of future usefulness among the poor natives of the wilderness, that he was determined, having put his hand to the plough, not to look back. The people of Portsmouth had heard an excellent account of Mr. Strong, and delegated Matthew Livermore and Henry Sherburne, esquires, to Northampton, to invite him to this place. Mr. Edwards, supposing him to be raised up in providence to water the seed, which Brainerd had successfully sown, was unwilling he should go to Portsmouth, but upon the express condition, that he should shortly resume his missionary labours. The gentlemen, who went after him, were obliged to promise Mr. Edwards, that they would not use their influence for his establishment in this place. However, though *they* kept their word, the people here soon gave Mr. Strong an invitation to settle with them. He gave a negative answer, and went to the commissioners in order to receive directions, as to his further services among the aborigines; but, his health was so impaired, they were fearful of his inability for the task, and relinquished their claim to him. The call at Portsmouth was renewed and accepted; but the people had opportunity to rejoice in his light only for a little while. He died after a short and painful illness, on Monday, 30 September, 1751, at about the age of 27. His baptisms were one hundred and four, and his admissions eleven.

The author of this work has seen no publication from his pen, except a letter, preserved in Brainerd's life, addressed to his parents, which, in some measure, evinces the piety of his heart, and the interest he took in the religious welfare of the poor Indian tribes.

Reverend Samuel Haven, D.D. the present seniour minister of the South Parish in Portsmouth, was ordained, 6 May, 1752. At the time of his settlement, the church consisted of two hundred members. The baptisms, from the period of doctor Haven's establishment, to 1 January, 1805, amount to about

* Information from rev. Gideon Hawley, who was a missionary also among the Indians.

about two thousand, and the admissions to two hundred and thirty.

Rev. Timothy Alden, junior, was ordained collegiate pastor, 20 November, 1799.

The following is a list of those, who have officiated as deacons in this church, so far as can readily be determined. Richard Shortridge, James Sherburne, captain Mark Langdon, Daniel Jackson, Isaac Williams, John Marshall, John Noble, Nadab Moses, John Marshall, son of the former of that name, Jonathan Locke, and Solomon Cotton. The three last are still living.

The plate belonging to the south church consists in six antient cups, without date; a christening bason, the fruit of a bequest, made by captain George Walker, in 1740; and a tankard given by Mrs. Mary Shurtleff, widow of the minister before mentioned.

Deacon Noble, who died 19 October, 1801, aged 67, gave the income of two shares in the Piscataqua bridge to a helpless grand daughter, and, after her decease, to the poor of the parish forever.*

EPISCOPAL SOCIETY INCORPORATED, 1792.

About the year 1732, some gentlemen, who were fond of the mode of worship practised in the church of England, contributed to the erection of a building for the purpose. Mr. Thomlinson† was greatly instrumental in procuring aid in England for completing and furnishing it. The consecration of this edifice, which was originally called Queen's chapel, but now Saint John's church, took place in 1734.

Rev. Arthur Browne,‡ a native of Drogheda, in Ireland, became the first incumbent, in 1736. He was educated§ at Trinity College in Dublin, and received the degree of master of arts, 29 July, 1729. He was ordained by the bishop of London

* The south meeting-house is an important land mark for mariners coming into Piscataqua harbour. The steeple was struck with lightning, 7 May, 1759, and was greatly injured. A particular narrative of the effects was written by doctor Haven, and was published in Fowle's New-Hampshire Gazette, number 136. It was also struck once before.

† Belknap's New-Hampshire. ‡ App. note K.

§ Letter from rev. Asa M'Farland, who obtained the substance of this paragraph from Mrs. Roche.

London for a society in Providence, Rhode-Island, whither he repaired, and tarried till his removal for this place. He spent the remainder of his days, as a missionary, with the episcopal church in Portsmouth, and died, soon after Mrs. Browne, in 1773, having just entered his 74th year.

His character is respectfully given in the following quotation from a letter* addressed by the bereaved church, 2 July, 1773, to the secretary of the society for propagating the gospel in foreign parts. "Good conduct, a most noble and benevolent disposition, excellent preaching, sound doctrines, and good oratory were qualifications regularly exhibited and ever conspicuous in our late faithful divine."

He published, 1. A sermon from Proverbs xxii. 6, delivered 27 December, 1739, the day appointed for the execution of Penelope Kenny. 2. A sermon from Proverbs xxiv. 21, on the folly and perjury of the rebellion in Scotland, preached at Portsmouth, 23 February, 1746. 3. A sermon from Isaiah i. 20, delivered on the annual fast, 6 May, 1757. 4. A sermon, on the doctrine of election, from 1 Peter, i. 2, preached at Portsmouth, 1757. 5. Remarks on doctor Mayhew's Incidental Reflections, by a son of the church of England, printed in 1763, are supposed to have been written by Mr. Browne.

After the death of this gentleman, the episcopal church was for many years neglected, having only transient supplies.

Rev. John Cosens Ogden, a native of New-Jersey, and ordained by bishop Seabury, became his successor, in December, 1786. He was a preacher of popular talents, but too great a bigot for this age of catholicism. Some imprudences, which were more the fault of his head, than of his heart, occasioned dissatisfaction in the minds of his people, so that he found it expedient to leave them, in 1793. He afterwards, at times, showed symptoms of a mental derangement, and is said to have died suddenly at Chestertown, Maryland, in 1800.†

His publications, which the author has seen, are, 1. A sermon from Nehemiah v. 19, delivered in Concord, New-Hampshire, at the annual election, in June, 1790. 2. A sermon from 1 Corinthians i. 10, preached in Nottingham, 7 September, 1790, before the Columbian Lodge. 3. An address delivered at the opening of Mr. Benjamin Dearborn's academy

* Church files. † App. note L.

academy in Portsmouth, on Easter Monday, 1791. 4. Letters occasioned by the publication of an epistolary correspondence, which had been carried on between him and the late doctor M'Clintock.

Rev. Joseph Willard, the present rector of Saint John's church, was ordained deacon, in the city of New-York, 22 February, 1795, and priest, on the 24 of the same month, by right rev. Samuel Provost, D. D. His baptisms amount to nearly four hundred.

Many valuable donations have in times past been made to this church, which, from one cause and another, have been lost. The plate, at present belonging to it, consists in two large flagons, a christening bason, a cup, and a salver, with the royal stamp, said to have been presented by the queen of England, at an early period of the church, in honour of whom it was called, originally, Queen's Chapel; and a cup given by captain Christopher Rymes, in 1736.

The late Theodore Atkinson, esquire, gave two hundred pounds sterling, the interest of which is laid out in bread, which is distributed, every sabbath, among the poor of the church, agreeably to an article in his will.

An elegantly printed bible, from the Clarendon press, was presented, in 1793, by Arthur Browne,* esquire, representative in parliament for the university of Dublin, in Ireland, to this church, in token of his affection and respect for a congregation of which his grandfather was formerly pastor.

An elegant marble baptismal vase stands by the altar with a brazen cover, upon which is the following inscription, said to have been written by Wiseman Clagett, esquire, viz. "Sara, Catharina, et Anna Elizabetha, Johannis Tufton Mason cohortis structoris filiæ ornatissimæ hoc *baptistorium*, ex Gallicis manubiis apud Sinegalliam, sub auspiciis predicti Johannis acquisitum, ecclesiæ Anglicanæ apud Portsmouth in provinciâ, vulgo vocatâ New-Hampshire, liberaliter contulerunt Anno Domini, 1761, et vicesimo sexto prædicationis Arthuri Browne, Wiseman Clagett, et Samuel Livermore ecclesiæ procuratoribus."

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* Arthur Browne, LL.D. late fellow of Trinity College, Dublin, and king's professor of Greek, was a son of rev. Marmaduke Browne of Newport. [1807.] See Literary Miscellany.

INDEPENDENT CONGREGATIONAL SOCIETY, INCORPORATED IN 1796.

In 1757, a number of persons, of both sexes, withdrew from the congregational churches in this town. They stated* that, in their opinion, the Cambridge platform for discipline and the New-England confession of faith for doctrine ought to be followed, as being agreeable to God's word, and established by authority.

In 1758, the foundation of a third congregational society was laid, and, in November, 1760, land was purchased for building a meeting-house,† which was so far completed as to be opened by the 17 of May, 1761. The principal people concerned, in the formation of this society, were Joseph Cotton, John Elliot, Abraham Elliot, Perkins Ayers, Ebenezer Jose, of the church, and Benjamin Mackay of the congregation. The church was embodied 14 October, 1758, being assisted by the reverend messieurs John Palmer and Paul Parks, the former of whom occasionally visited this new church, and administered the ordinances till the time of Mr. Drown's settlement.

Reverend Samuel Drown, a native of Bristol, Rhode-Island, was ordained 2 November, 1761, by reverend Alexander Miller of Plainfield, Paul Parks of Preston, and John Palmer of Windham, Connecticut. He was principally distinguished by an honest sincerity and zeal in the Redeemer's cause. He was beloved by his people, and laboured among them in the work of the ministry till his death, which took place, in his 50 year, 17 January, 1770. The baptisms in this church, at the time of his decease, had amounted to eighty-one, and the communicants to seventy-six. Of these sixteen were received in 1764.

After the death of Mr. Drown, reverend Joseph Marshall, of Canterbury in Connecticut, had an invitation to become his successor; but he declined on account of some domestick afflictions.

In 1779, reverend Curtis Coe, now of Durham, having received a call from this church, answered in the affirmative; and

* Letter from the aggrieved, preserved among doctor Haven's records. † App. note M.

and the day for ordination was appointed. The council was convened, but did not agree, to the disappointment of the people, and Mr. Coe withdrew.

Reverend Joseph Walton, the present pastor of this church, became a ruling elder, in 1777. He used to read and expound the scriptures, on the sabbath, while without a minister, till, at length, the church invited him into the pulpit. His performances were so acceptable that he received an invitation to take the pastoral oversight of the flock, and was ordained by his church, 22 September, 1789, without other assistance. His baptisms are seventy, and admissions thirty-four. Fifty-seven were baptized by various ministers, in the interval, previous to his settlement.

The Cambridge platform, with a few exceptions, was adopted at the first formation of this society. Accordingly, the following, at sundry times, have been chosen, and have officiated, as ruling elders, viz. Joseph Cotton, John Elliot, who afterwards became a Sandemanian, Theodore Moses, George Jerry Osborne, and Anthony Langford, the two last living; and the following, as deacons, viz. Abraham Elliot, Perkins Ayers, Samuel Bowles, Samuel Drown, son of the former pastor, and James Day, the two last of whom are still living.*

SANDEMANIAN SOCIETY.

Mr. Robert Sandeman† came to this country about the year 1764. His peculiar tenets attracted the attention of many, and gave rise to a new denomination in the christian world. Several societies were soon formed, which are called by his name. The most of them, however, are reduced to a small number of members. One of these societies was formed in Portsmouth. A building was erected, for a place of publick worship, which stood on Pleasant-street, nigh the spot where, since its demolishment, colonel Thomas Thompson has built his dwelling-house. Daniel Humphreys, esquire, has statedly officiated, for a number of years, as a teacher to this little flock.

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* The author is indebted for a considerable part of the information relative to the independent congregational society, to rev. Mr. Walton.

† App. note N.

UNIVERSAL SOCIETY, INCORPORATED IN 1793.

The first formation of a society of universalists, in Portsmouth, was about the year 1780. Regular meetings commenced in 1782, and, in two years after, Mr. Noah Parker began his ministrations, which continued till his death, 17 August, 1787. From this period, the supplies of the pulpit were only occasional, till 1794, when reverend George Richards received an invitation to settle here, which he accepted, and was ordained, in July, 1799.

The meeting-house was built, in 1784, under the superintendence of the honourable George Atkinson, Jeremiah Libbey, and Jacob Treadwell, esquires. Mr. Atkinson was a liberal benefactor. At present no church is formed. Children are received by dedication and prayer, but water is not used, unless their parents conscientiously request it. Upwards of a hundred have passed this form since the establishment of Mr. Richards in this place.*

BAPTIST SOCIETY.

In September, 1802, a baptist society was formed in Portsmouth, by the instrumentality of elder Elias Smith. The church, which was first gathered in March, 1803, consists, at present, of one hundred and seventy-five members, twenty-four of whom belong to other towns.

LASTLY.

At a certain period, while there was but one religious society in Portsmouth, there was an attempt to form a parish at the Plains, two miles from the state-house. A building was erected, in which there was occasional preaching, till about the middle of the last century, when it was taken down.

* App. note O. Intelligence from reverend Mr. Richards.

APPENDIX.

The following notes, connected with a work necessarily comprising many minutiæ, may not, perhaps, be unacceptable to the reader.

Note A.

Twelve acres of the glebe were within the present town plat, abutting, forty-four poles, upon Pleasant and Court-streets, and extending to the westward.

The parsonage house is said to have stood upon the spot, where the late doctor Langdon erected his dwelling-house, now owned by honourable John Goddard, esquire.

The building, which, in 1640, was called a chapel, appears ever after to have been called a meeting-house, when any thing was said about it.

The late Mr. Ogden supposed, from the manner in which the instrument of conveyance was worded, that the original donors of the glebe designed their gift for the support of the episcopalian mode of worship. His intemperate publication on the subject, in 1791, drew forth a reply from doctor Langdon, which gives a rational statement of the matter. It was while the inhabitants of Portsmouth were under a government of their own fabrication, in 1640, that they made a grant of fifty acres of land for a parsonage, in the words of doctor Langdon, "With a general pious design, that the advantages of publick religious worship might be enjoyed among them, as they had endeavoured to form a civil government. But in the first beginnings of their government, they had no laws to render votes of town-meetings valid, with respect to property; nor any forms of conveyance of any kind, but such as were taken from the laws of England. Therefore, the inhabitants thought it necessary to confirm their vote of a parsonage by a legal deed, and no other forms existed, but such as were peculiarly accommodated to the church of England. Accordingly, they drew a deed in the best manner they were able, which was signed and authenticated by the governour and some [nineteen] of the inhabitants, and in which several appropriate church terms were unavoidably used. But, that they might secure to themselves the sole management and benefits

benefits of this parsonage, they expressly reserved in the deed the right of presentation, that is, of patronage; by which reservation, they had a right to chuse and induct whatever ministers they pleased, and consequently to worship in any form which they should think best."

In the deed, alluded to, fifty acres of land for a glebe are granted to "Thomas Walford and Henry Sherburne, *church wardens*, and their successors forever, as feoffees in trust." Hence, officers under this name were appointed from time to time in the antient congregational society of Portsmouth; and although, when the society was at length divided into two, the one retained the glebe, the other as well, as that, followed the practice, and does to this day, of chusing, annually, three or four wardens.

Note B.

William Moodey had three sons, Samuel, Joshua, and Caleb, who, according to tradition, were born in England. Mr. Moody of Arundel is a descendent from Samuel, and those in York, district of Maine, of this name, from Caleb.*

The pear trees were, not long since, standing in Newbury, which Joshua Moodey engrafted while an undergraduate.*

Nothing very satisfactory has been ascertained as to the names or the number of reverend Joshua Moodey's children. He had one daughter, who married —— Pike, several of whose children were baptized by their grandfather. Rev. Jonathan Russell of Barnstable, grandfather of the late Eleazar Russell, esquire, of Portsmouth, married another daughter. It is presumed that Samuel Moodey, who was a temporary preacher at Newcastle, prior to the settlement of Mr. Emerson, and who, in 1705, was an inhabitant of Boston, was his son. .....

After this compilation was finished, the author received a letter from rev. William Bentley of Salem, from which the following extract is subjoined, as exhibiting an honourable testimony to the manly independence and benevolent disposition of Mr. Moodey.

"In the times of the witchcraft in Salem village, no person, distinguished for property, and known in the commercial

* Rev. Silas Moody's letter to the author.

cial world, was accused but Philip English. He came young into America from the island of Jersey, lived in the family of Mr. Hollingworth, a rich inhabitant of Salem, and afterwards married his only daughter and child, Susanna. The wife had received a better education, than is common even at this day, as proofs, I hold, sufficiently discover."

"From some prejudices, as early as 21 April, 1692, she was accused of witchcraft, examined, and committed to prison in Salem. Her firmness is memorable. Six weeks she was confined; but, being visited by a fond husband, her husband was also accused and confined in the same prison. By the intercession of friends, and by a plea that the prison was crowded, they were removed to Arnold's gaol in Boston till the time of trial."

"In Boston, upon giving bail, they had the liberty of the town, only lodging in prison. Upon their arrival Messrs. Willard and Moodey visited them, and discovered every disposition to console them in their distress. On the day before they were to return to Salem for trial, Mr. Moodey waited upon them in the prison, and invited them to the publick worship. On the occasion he chose for the text, IF THEY PERSECUTE YOU IN ONE CITY, FLEE TO ANOTHER. In the discourse with a manly freedom he justified every attempt to escape from the forms of justice, when justice was violated in them. After service Mr. Moodey visited the prisoners in the gaol, and asked Mr. English whether he took notice of his discourse? Mr. English said he did not know whether he had applied it as he ought, and wished some conversation upon the subject. Mr. Moodey then frankly told him that his life was in danger, and he ought by all means to provide for an escape. Many, said he, have suffered. Mr. English then replied, God will not suffer them to hurt me. Upon this reply, Mrs. English said to her husband, do you not think that they, who have suffered already, are innocent? He said, yes. Why then may not we suffer also? Take Mr. Moodey's advice. Mr. Moodey then told Mr. English that, if he would not carry his wife away, he would. He then informed him that he had persuaded several worthy persons in Boston to make provision for their conveyance out of the colony, and that a conveyance had been obtained, encouraged

aged by the governour, gaoler, &c. which would come at midnight, and that proper recommendations had been obtained to governour Fletcher of New-York, so that he might give himself no concern about any one circumstance of the journey; that all things were amply provided. The governour also gave letters to governour Fletcher, and, at the time appointed, Mr. English, his wife, and daughter were taken and conveyed to New-York. He found before his arrival, that Mr. Moodey had dispatched letters, and the governour, with many private gentlemen, came out to meet him; and the governour entertained him at his own house, and paid him every attention while he remained in the city. On the next year he returned."

"In all this business, Mr. Moodey openly justified Mr. English, and, in defiance of all the prejudices which prevailed, expressed his abhorrence of the measures, which had obliged a useful citizen to flee from the executioners. Mr. Moodey was commended by all discerning men, but he felt the angry resentment of the deluded multitude of his own times, among whom some of high rank were included. He soon after left Boston and returned to Portsmouth."

"Mrs. English died in 1694, at 42 years of age, in consequence of the ungenerous treatment she had received. Her husband died at 84 years of age, in 1734."

"This is the substance of the communication made to me at different times from madam Susanna Harthorne, his great-granddaughter, who died in Salem 28 August, 1802, at the age of 80 years, who received the account from the descendants of Mr. English, who dwelt upon his obligations to Mr. Moodey with great pleasure."

Note C.

In the early settlement of this part of the country, such was the attention to the preached word, women used frequently to walk from Greenland to Portsmouth, six or eight miles, in order to attend publick worship.

Note D.

At the ordination of Mr. Rogers, reverend William Hubbard of Ipswich gave the pastoral charge, Mr. Pike of Dover the

the right hand of fellowship, Mr. Payson of Rowley began, and Mr. Cotton of Hampton concluded* the service of the day with prayer.

The Mr. Rogers† of Portsmouth was one of the sons of John Rogers,‡ a physician by profession, but occasionally a preacher, who, in 1682, became the president of Harvard College. He was therefore a grandson of the Nathanael Rogers, who came to New-England in 1636, and settled at Ipswich. The Nathanael last mentioned was son§ of the celebrated John Rogers, of Dedham, in England, who was a grandson of John Rogers, the first martyr in queen Mary's reign. In other words, the grandfather of Mr. Rogers of Portsmouth was a great-grandson of him, who nobly suffered at the stake in Smithfield, 4 February, 1555.

Mr. Rogers of Portsmouth married Sarah Purkiss. Her mother was originally a Pemberton, and living in her second widowhood, then of the name Elatson, in the family of Mr. Rogers, in 1704, when the antient parsonage was burnt, she was so scorched, as to survive only a few weeks. At the same time an infant child of Mr. Rogers, and a negro woman, likewise perished.

The following is a list of the children of reverend Nathanael and Sarah Rogers. 1. Honourable Nathanael Rogers, esquire, physician, whose wife was the widow Rymes, but originally Dorothy Sherburne, and whose only child is honourable judge Rogers of Exeter. 2. Sarah, the wife of reverend Joshua Gee of Boston. 3. Elizabeth, who lost her life in the flames, as before suggested, at the age of seventeen months. 4. George, a merchant, who married Lydia, a sister of governour Hutchinson. 5. Elizabeth, the wife of reverend John Taylor of Milton. 6. Mary, the wife of Matthew Livermore,‖ esquire, of Portsmouth. 7. John, who died at the age of five years. 8. Daniel, an apothecary in Portsmouth, who married Mehetabel Rindge. 9. Margaret, who died at the age of twenty-two, unmarried.

 Note

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* Records left by Rogers. † Letter from Mr. Frisbie.

‡ President Leverett married a daughter of president Rogers.

§ See Magnalia.

‖ Mrs. Greenwood, his daughter, helped the author to this list of Mr. Rogers' children.

Note E.

Mr. Fitch married Elizabeth Appleton, daughter of colonel John Appleton of Ipswich and sister of the late reverend doctor Appleton of Cambridge. These are their children. 1. Elizabeth, who was the wife of John Wibird, esquire. The late reverend Anthony Wibird of Quincy was their son. 2. Margaret, who was the wife a son of reverend Henry Gibbs of Watertown. 3. Mary, who was the wife of Francis Cabot, esquire, of Salem. 4. Ann, who was the first wife of reverend Nathanael Gookin of North-Hampton. 5. John, who was graduated, at Harvard College, in 1728, studied physick with doctor Nathanael Sargent of Hampton, and died in early life.

Two brothers,* Thomas and James Fitch, or in the antient way of writing the name, Fytche, came from Bocking in the county of Essex, England, to America, in 1638. Thomas settled at Norwalk, in Connecticut, and was the father of Thomas Fitch, the governour of the state. The history of reverend James Fitch is handsomely given in his epitaph, as may be seen at Lebanon, in Connecticut, and is here added.

"In hoc sepulchro depositæ sunt reliquæ viri vere reverendi domini Jacobi Fitch, D. D. Natus fuit apud Bocking in comitatu Essexiæ in Angliâ Anno Domini, 1622, decembris 24; qui postquam linguis et literis optime institutus fuisset, in Nov-Angliam venit, ætatis 16, et deinde vitam degit Harfordiæ per septennium sub institutione virorum celeberrimorum domini Hooker et domini Stone. Postea munere pastorali functus est apud Saybrook per annos 14. Illinc, cum ecclesiæ majori parte Norvicem migravit et ibi cæteros vitæ annos transegit in opere evangelico. In senectute vero præ corporis infirmitate necessario cessabat ab opere publico; tandemque recessit liberis apud Lebanon, ubi, semi-anno fere exacto, obdormivit in Jesu, anno 1702, novembris 18, ætatis suæ 80; vir ingenii acumine, pondere judicii, prudentiâ, charitate sancta, laboribus, et omni modâ vitæ sanctitate, peritiâ quoque, et vi concionandi nulli secundus."†

This

* Extracted from a letter to the author, dated 28 February, 1803, written by reverend Ebenezer Fitch, D. D. president of Williams' College.

† Supposed to have been written by Mr. Fitch of Portsmouth.

This Mr. Fitch married for his first wife Abigail Whitfield, a daughter of reverend Henry Whitfield of Guilford, Connecticut, of whom some account is given in Magnalia. Their children were James, Abigail, Elizabeth, Hannah, Samuel, and Dorothy. Reverend James Fitch married for his second wife Priscilla, a daughter of major John Mason of Norwich. Their children were Daniel, John, Jeremiah, Jabez, Ann, Nathanael, Joseph, and Eleazer. These fourteen, except the last, lived to have families of children, from whom a numerous progeny has descended.

Note F.

At the ordination of Mr. Langdon, reverend Mr. Cotton of Hampton begun with prayer, Mr. Shurtleff gave the charge, and Mr. Adams of Newington gave the right hand of fellowship and concluded with prayer.

Doctor Langdon married Elizabeth Brown, a daughter of reverend Richard Brown of Reading, in Massachusetts, by whom he had nine children, four of them died in infancy. The other five arrived at mature age and had families. 1. Samuel, who is not living. 2. Paul, a graduate of Harvard College in 1770. 3. Richard. 4. Elizabeth, the present wife of the honourable David Sewall, esquire, of York. 5. Mary, the present wife of the honourable John Goddard, esq. of Portsmouth.

Note G.

Mr. Emerson married Mary Barter of Salem, by whom he had the following children, who survived their father. 1. Mary, who was the wife of Francis Winkley, of Kittery. 2. Elizabeth, who was never married. 3. Ann, who was the wife of captain Stephen Greenleaf, of Portsmouth. 4. Sarah who was the wife of —— Davis, of Portsmouth. 5. Dorothy, who was the wife of Elihu Gunnison, esquire, of Kittery. 6. Martha, who was the wife of —— Flint, of Plastow. There were several others, who died young.

Note H.

Mr. Shurtleff married Mary Atkinson, a sister of the late Theodore Atkinson, esquire. Several anecdotes are related of this lady, from which it seems that she was not that amiable and endearing bosom friend, which so good a man deserves.

Mr.

Mr. Shurtleff had no children, but many brothers and sisters, the following of whom lived to mature age, viz. Jabez, Thomas, Ichabod, John, Barnabas, Samuel, Nathanael, Susanna, Sarah, and Abigail. He was the second son and was named for his father, who, in advanced age, removed to that part of Plympton now called Carver. His mother was a daughter of Barnabas Lothrop, who was a son of reverend John Lothrop of Barnstable.

The name of reverend Mr. Shurtleff's grandfather was William also. He lived in Marshfield and was killed with lightning,* in 1666. The tradition is that he was endeavouring to comfort his wife, who was much terrified at the severity of the tempest, and had just taken an infant from her arms and was seated, having one child between his knees and the other two in his lap; yet the flash of lightning, which killed him, did neither of them nor his wife any injury.

Note I.

Rev. Jonathan Edwards preached a sermon from John xiii. 15, 16, at the ordination of Mr. Strong, which was printed. Rev. messieurs Jeremiah Wise of Berwick, Joseph Adams of Newington, John Rogers of Kittery, Samuel Chandler of York, and Samuel Langdon of Portsmouth were also of his council.

Mr. Strong married Abigail Gilman, daughter of colonel Peter Gilman, of Exeter, 6 December, 1750. His infant, whom he named Nathanael, prematurely born, died, and was buried, 28 September, 1751. He preached on the following day, which was the sabbath, from these words, "Though I walk through the valley of the shadow of death, I will fear no evil." He was seized with the bilious colick between meetings, and on Monday, departed this life for a better, greatly lamented.

Note K.

Mr. Browne was a son of rev. John Browne, who removed from Scotland to Ireland. He married Mary Cox, a daughter of rev. Thomas Cox, D. D. of Drogheda, by whom he had

* This part is mentioned in New-England's Memorial, though not so minutely as some of his descendants, at Plymouth, have related to the author.

had nine children, viz. 1. Thomas, who was born in Dublin, in 1728, and died at Portsmouth. 2. Marmaduke, who was born in Providence, was educated at Trinity College in Dublin, was ordained by the bishop of London, and settled at Newport, Rhode-Island, where he ended his days. 3. Lucy, whom Mr. Smith, a British officer married. 4. Jane, whom the late honourable Samuel Livermore, esquire, married. 5. Mary, whom reverend Mr. Sargeant, formerly of Cambridge, married. The three last were born in Providence, the following at Portsmouth. 6. Ann, whom Mr. Saint Loe, a British officer, married. 7. Elizabeth, who was first the wife of major Robert Rogers, but now of captain Roche at Concord, New-Hampshire. 8. Arthur. 9. Peter.

Note L.

Mr. Ogden married Mary Wooster, the only daughter of the late general Wooster, by whom he had three children, viz. Mary, David, and Aaron, the second of whom is not living.

Note M.

This meeting house was built at Durham Point, where it was the place of publick worship in the days of rev. Hugo Adams. It was taken apart to be brought to Portsmouth, and was originally about fifty by forty feet; but, in 1767, was lengthened by the insertion of twenty feet. Both the other congregational churches as well as the episcopal, were enlarged, in 1761.

Note N.

Mr. Sandeman's epitaph, as may be seen at Danbury, in Connecticut. "Here lies, until the resurrection, the body of Robert Sandeman, a native of Perth, Northbritain, who, in the face of continual opposition from all sorts of men, long and boldly contended for the antient faith, that the bare work of Jesus Christ, without a deed or thought, on the part of man, is sufficient to present the chief of sinners spotless before God. To declare this blessed truth, as testified in the holy scriptures, he left his country, he left his friends, and after much patient sufferings, finished his labours at Danbury, 2 April, 1771, aged 53 years."

"Deign, Christ, to come so nigh to us,
As not to count it shame,
To call us brethren. Shall we blush
At aught, that bears his name?

Nay, let us boast in his reproach,
And glory in his cross.
When he appears one smile from him
Shall far o'erpay our loss."

Note O.

Reverend Mr. Murray, now of Boston, first preached the doctrine of universal salvation, in Portsmouth, about the commencement of the revolutionary war.

In 1790, a general convention of the universal societies met at Philadelphia and published articles of faith and a plan of church government. A general convention, of this denomination in the New-England states, assembled, 1794, in Massachusetts, and has continued to hold an annual meeting, in September, ever since, when from thirty to forty societies are usually represented.